THE BI-MONTHLY

Newsletter of the Bisexual Center

Volume 3, Number 2 January/February 1979

TOWARD A BISEXUAL COMMUNITY

by Gerry White

In the last ten years, in every major city in America, a visible, vital, gay community has been emerging; stretching, flexing its muscles; a community as diverse and colorful as the nation itself, providing validation, support, entertainment and political consciousness for tens of thousands of gay people.

According to the figures cited by Fred Klein in his book, The Bisexual Option, there are from five to ten times as many bisexuals as homosexuals in America. Where is the visible, vital bisexual community?

The great majority of bisexual people live a more or less dual social existence, passing as straight within the straight community and gay among gays, and, for some, this has proven satisfactory, but for a great many of us, this schizophrenic lifestyle has become increasingly intolerable. We are tired of the deceitfulness and anxiety necessary to maintain two separate identities. We feel the intense need to be whole persons, visible to the world without apology or shame, accepted and valued as we are.

As one of Fred Klein's respondents from the Bisexual Forum in New York said: "...if I wanted companionship for an evening, it might be nice to go someplace and meet men and women where I could be open and myself. I mean, I might not necessarily want a man or a woman. I might want to meet a person. It would be nice to go out with the idea of meeting someone without thinking it has to be of one gender or the other."

"The bisexual has simply been sociologically nonexistent," says Fred Klein. "The church, the state, and, to a certain extent, science, can't find him or her. What's needed, it would seem, to offset this peculiar limbo state is a valid sense of identity, of community. It's difficult to say what will create this."

People will create it. People like you; people like myself. People who feel the need to be whole persons. What might such a community look like?

Each week, here at the Bisexual Center in San Francisco, people meet in rap groups to share their concerns, frustrations, triumphs, and creative ideas. Working committees meet to plan social events, the next newsletter, workshops or political action.

Each month the Board of Directors meets to evaluate our program and make plans for the coming months: parties, potlucks, a film, etc.

Every other month a "Bi-Monthly" newsletter goes out to more than 600 people all over the country to let them know that they are not alone, are not invisible, that we are thinking about them and concerned about the common problems that we all face in dealing with our bisexuality and with society.

Each year we march down Market Street in solidarity with our gay friends on Gay Freedom Day.

Is this enough? Is this community?

Not necessarily.

Parties, newsletters, workshops, rap groups, meetings: these are the foundation, the essential structure, but the heart of the matter is how we are relating to each other as individuals. An established bisexual community will be conspicuous for its level of trust, of caring and of intimacy, none of which are "commodities."

We live in a consumer society. When we put down our $10 we expect to get service; we want our money's worth! Ten dollars can get us a newsletter; it can't buy "community." Only the gradual accumulation of shared experiences over time can create a real sense of community, and only among people who are willing to open up and share, to really "be there" for each other through the good times and the bad, the frustrations and defeats, the growth pains as well as the fun and the joyous victories.

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THE BI CENTER REORGANIZES

Two months ago, when our stalwart and dedicated co-founder and co-director, Harriet Leve, decided she needed a rest from the growing responsibilities of our expanding organization, it became apparent that a reorganization was in order. The existence of the Bi Center is too vital to rest on the shoulders of one, two, or three people. With that in mind, our remaining co-director, David Lourea, also resigned, in order to allow a new structure, a Board of Directors, to be formed.

We were fortunate because this coincided with a fresh wave of energy, which may be due, in part, to the warmer atmosphere of our new location. There is now a Board of Directors, consisting of fourteen people, each of whom has a specific area of responsibility and is committed to the on-going growth of the Center. In this way no one person is over-taxed, and the total effect is of much more creative energy emanating from the Center. The Board members and their responsibilities are:

Sally Binford and Jeremy Slate: outreach;

Steven Brown: publicity;

Marilyn King: rap groups and workshops;

Paul Patterson: speakers bureau;

Jim Barnes and Marcy Entwhistle: newsletter (assisted by Lee Olivier and Michael Thompson--formerly known as Wally Ropchan);

Maggie Rubenstein: liaison with the gay and lesbian communities;

Margo Rila: memberships;

Gerry White: treasurer;

Harriet Leve: mail and fundraising;

David Lourea: social activities and office operations.

All materials submitted for publication become the property of the Bisexual Center and are subject to revision and/or editing at the discretion of the Newsletter Committee. Opinions expressed in such material are those of the originator(s), and do not necessarily reflect the policies of the Bisexual Center.

THE BISEXUAL CENTER

P.O. Box 26227
San Francisco, CA 94126
(415) 922-2300

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Harriet Leve — Maggie Rubenstein

BOARD OF DIRECTORS

Jim Barnes	Lee Olivier
Sally Binford	Paul Patterson
Steven Brown	Margo Rila
Marcy Entwhistle	Maggie Rubenstein
Marilyn King	Jeremy Slate
Harriet Leve	Michael Thompson
David Lourea	Gerry White

this issue

Publisher: The Bisexual Center
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Production: Jim Barnes, Marilyn King, Harriet Leve, David Lourea, Lee Olivier, Michael Thompson.

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TOWARD A BISEXUAL COMMUNITY

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There are many pitfalls.

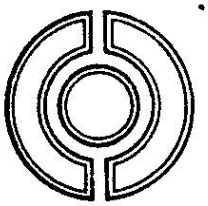
As bisexual people in a society which refuses to acknowledge our existence, we have many problems and experiences in common, but the fact is that sexual preference is a characteristic which cuts across every lifestyle, every set of values, every ethnic, socio-economic and cultural stratum of society. A community built around a sexual preference must necessarily be enormously diverse, and in this diversity is both joy and abundant frustration. The fact of our bisexuality is not always enough to base our relationships upon. It is only logical that within the wider community there will be many smaller groupings of people on the basis of other values and interests which they have in common. For this reason, the larger the number of people actually participating in a bisexual community, the greater the chance that they will meet others with whom they can share aspects of their lives not directly related to their sexual preference.

Even in the area of specifically sexual or socio-sexual concerns there are hurdles to pass over. We have all grown up in this or some other basically sex-negative society where intimacy is as feared as it is desired. We have "bought" and internalized many of the myths about bisexuals, about sexuality in general, and about what it means to be a woman or a man. We have moments of doubt about our sexual preferences and don't always feel good about ourselves. We've been "burned" numerous times by the rejection, hostility, and criticism of friends and relatives who we expected to be, who <u>should</u> have been, supportive. Trust and intimacy are not going to be achieved easily or quickly. Much ambiguity must be dealt with. Feelings of pain, anger, frustration; sexist expectations; too desperate a need for the support and affection of others--all get in our way at times. Sometimes we inadvertently hurt each other in the process of growing together. We may be aggressive when we mean to be assertive. Those of us who have resolved many of our initial conflicts about our sexuality may not always be patient with those who are just beginning to explore theirs. In our efforts to affirm our own worth we are tempted to claim that ours is the only true way--that <u>everyone</u> should be bisexual--alienating potential friends and allies in the common struggle for sexual liberation. We are likely to take the efforts of others for granted until they suddenly run out of energy and withdraw from us.

So, what will be the rewards of this constant struggle toward genuine community?

We will be, in fact, who we always knew ourselves to be--proudly, openly, joyously--and we will find ourselves being validated and supported, genuinely valued by friends who know who we truly are, both at our best and at our worst. We will discover in ourselves the strength to validate and support others as they struggle to realize their own strengths. We will know where to go when we need help or want to share our happiness. We will discover that together we have the power to confront this society and fight the multitude of injustices that torment our lives every day. We will finally escape the fetters of "masculinity" and "femininity" which have bound us into narrow definitions of ourselves, and we will discover our androgynous nature in all its richness. We will, ultimately, discover what it really means to live in "one hundred per cent intimacy" with friends and lovers alike. Is it worth the effort?

What do we have to lose that wouldn't be better lost?



PARADE ON JULY 4th, 1979

Harvey Milk, a friend of ours, is gone. Harvey's July 4th, 1979 Gay Rights Parade in Washington,D.C. is not gone. We want to have a Bi-Center group at the Parade and want to work to make it happen. Let us know that you want to be a part of this energy. Write or call Paul at the Bi-Center.

"Now cracks a noble heart. Goodnight, sweet Prince, and flights of angels sing thee to thy rest!"

SEXUALITY: CHANGING CONCEPTS

by Lester A. Kirkendall

Those interested in whether bisexuality will become a fully-accepted way of sexual relating need only to look about to see that we are moving in that direction. Certain developments make it clear that this acceptance is in the offing, if not already here for many. They are changing current concepts in the direction of liberality; repressive forces are fighting a rear-guard action.

The decreasing concern for the procreative use of sexuality is one major development. This is more the case in the highly-developed nations interested in holding down population growth; not so much the concern among the leaders of smaller nations who see numbers as a way of bolstering their power position. But it seems certain that the tide is running against these leaders and that the procreative use of sexuality will be superseded by the use of body closeness as a recreational experience or an adventure in intimacy.

This decline is aided by two other factors. One is a growing control over the outcome of sexual coupling. Knowing as much as we do about reproduction it is entirely possible for a couple to have three children and to have used genital coupling for procreation only three times in their entire relationship. Another factor is the use of physiological knowledge which has made possible fertilization outside the body. This is likely to occur with increasing frequency. If it does it will change our concepts about uses of sexuality. Even now the genitals are referred to less and less often as reproductive organs, more and more as parts of the body through which we enjoy pleasure and experience intimacy.

Under the impact of these developments sexual taboos are breaking down all over the world. In the past their function has been to control sexual activity, to restrict it to certain circumstances and confine it to particular partners. To illustrate the point, within this century our tabooed thinking insisted that sexual activity should occur with someone of the other sex, to whom you were married and who would be your sex partner for keeps, someone of your own race, ethnic group, and religion, with someone approximately your own age, unrelated to you, for the purpose of procreation, and with the expectation that if you enjoyed the experience you would grit your teeth, renounce the pleasure and bear its agony. Participating in a sexual relationship with someone who did not meet these restrictive conditions was wrong as was any sexual activity experience alone and in privacy, for example, masturbation. Nor was any discussion of sexual matters condoned.

The extent to which these taboos have broken down can be seen on every hand. Noting the changing semantics as they relate to masturbation is a good illustration In my adolescence I read about the "secret vice","self-pollution" and the "solitary sin." That was the terminology of those days. Later, we got to the point of speaking freely about "masturbation", now it is often spoken of as "self-pleasuring" or "enjoying the body."

Participating sexually with a person of your own sex was "unnatural" and, depending on the labeler, regarded as sinful, criminal, sick, or neurotic. Now it becomes clear that one with a homosexual or bisexual orientation can be an effective citizen, clearly in command of his own faculties, and happy with himself. Accumulating evidence makes it clear that sexual orientations are doubtless learned and that physical bisexual participation is an experience that most of us have experienced and can regard it as normal if we have. The old, long-existing dichotomy which divided people into heterosexuals or homosexuals should be abandoned, while at the same time recognizing the great diversity which actually exists. This diversity certainly includes a bisexual orientation.

To reinforce my point that restrictive taboos are breaking down let us look at still other relaxations in restrictive edicts. Various marriage forms and private agreements permit people to accept what has long been called infidelity, or extra-marital relations. Restrictions against homosexuals are breaking down in many different ways. Group relationships are being espoused; there are discussions about polygamous arrangements for the later years of

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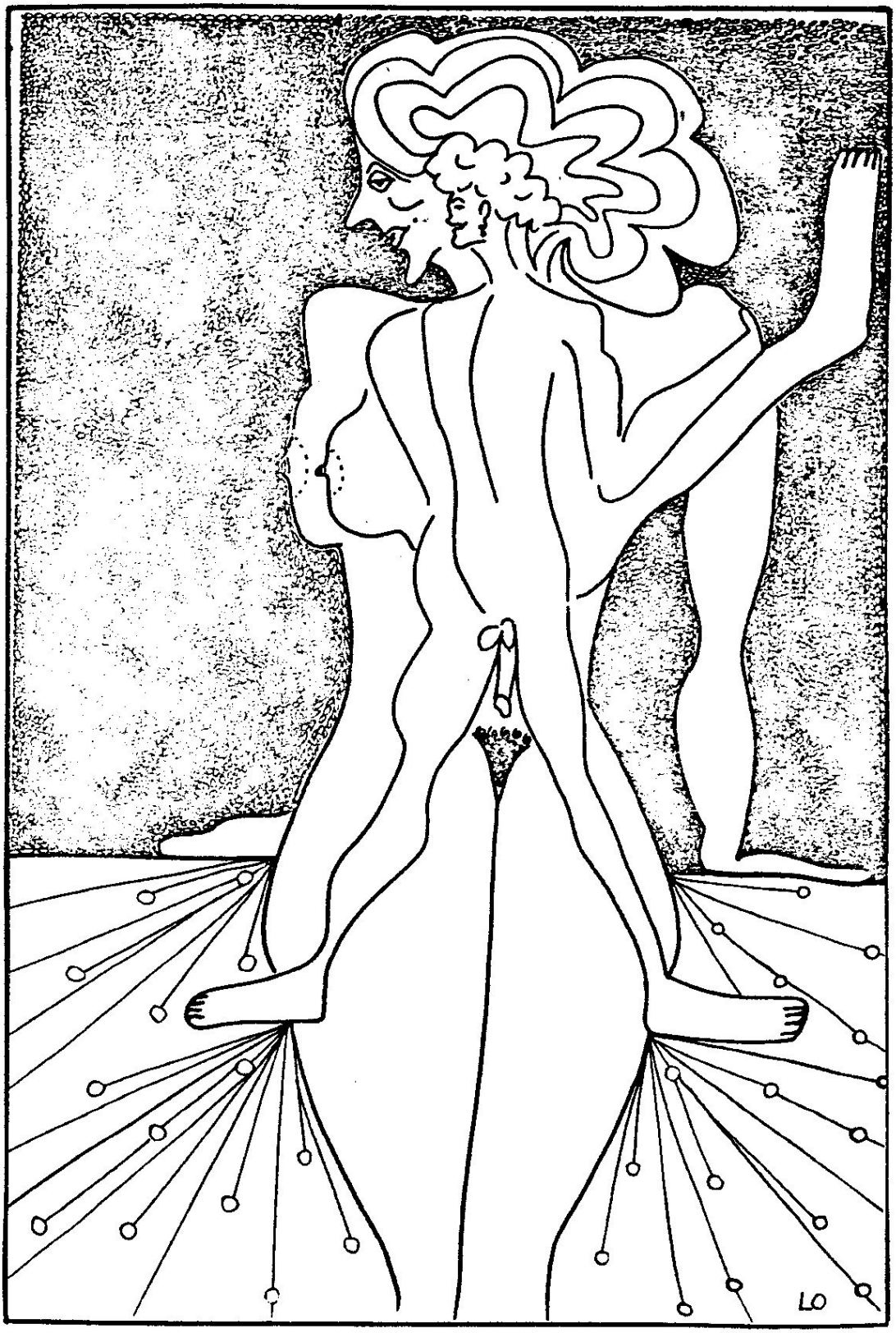

BLEAK NOVEMBER

by James H. Barnes

The month of November, 1978, was a time of great hope and great despair for many Californians. Early in the month, the overwhelming defeat of the notorious Proposition 6, which would have forced the dismissal not only of openly gay or bisexual teachers but also of any school worker found to have "encouraged" homosexuality, was a great relief to every progressive person in the state. The two-to-one vote seemed to mark a new milestone in the progress toward the recognition of basic human rights and public recognition of individual freedom of choice in sexual and affectional relationships.

Some two weeks later came the first unbelievable reports of the mass murder/suicide of more that 900 persons, many of them former Bay Area residents, in Jonestown, Guyana. Soon the news media were filled with horrifying stories, some detailing the cynical sexual exploitation of both men and women by the "Reverend" Jim Jones.

Barely a week later, we were jolted again by the murders of Mayor George Moscone and Supervisor Harvey Milk of San Francisco. The alleged killer, former Supervisor Dan White, had found gay people personally offensive, and had been politically opposed to Milk, the first "out-front" gay person to have been elected to high political office in California. White had been the only Supervisor to vote against the city ordinance (proposed by Milk) prohibiting discrimination against gay people.

When White abruptly resigned his post, claiming that it did not pay enough to support his family, Milk saw a golden opportunity to replace him with someone more progressive. Under pressure from his political allies, White later sought to withdraw his resignation. Milk spoke out strongly and publicly against his reinstatement, and did his best to convince the Mayor--who had at first been ready to reinstate White--that reinstatement would be a bad political move. The murders were committed only a few minutes before a scheduled press conference at which Moscone was to have announced his appointment of another man to White's position.

Harvey Milk had always understood the potential danger to himself of his exposed and challenging position. After receiving several death threats, he made a tape recording, to serve as a "message from the grave" in the event of his assassination. He said that he hoped, if he was assassinated, that his friends and supporters would turn their rage and grief into constructive effort, that they would memorialize him by working to bring about a better world for gay people, and for all people. He wanted everyone to "come out," in the fullest sense: to join the political community and work for peace and progress. The candlelight march of more than 25,000 people, begun primarily as a memorial to Milk, was a sign that his hopes might be fulfilled. The marchers were silent, orderly, filled with grief, but also with the determination to carry on.

Harvey Milk believed in the integration of gay people, and all minorities, into society, and was optimistic about achieving it. His loss is a great one, and not just to San Francisco. He will be missed.

the WOMEN'S CONNECTION

BI CENTER FUND RAISER

A recognition of the increasing number of women-owned businesses spawned the creation of the Women's Connection, a book of discount coupons from 100 San Francisco and East Bay women-owned businesses. Included in the Women's Connection are a wide range of businesses including auto mechanics, attorneys, clothing stores, restaurants, business consultants, and much more. Each of the businesses listed has agreed to provide coupon holders with a minimum of 15% discount off regular prices. Some offer as much as 50% off and Good Vibrations is offering a free mini vibrator while the Women's Fight Training Center is offering a free self-defense lesson.

The creators of the Women's Connection are Harriet Leve and Jan Zobel. Harriet is co-founder of the Bisexual Center and owns a travel agency in San Francisco. Jan is co-creator of the People's Yellow Pages and is a member of OPTIONS - Institute for Lifestyle Education, a group which facilitates conferences on topics of interest to lesbians and gay men.

The Women's Connection is available at local bookstores for $7.95. The Bisexual Center is selling the Women's Connection as a fund raising project. We keep $2.95 of the price of each copy we sell. To order from us, make checks payable to the Women's Connection, complete the coupon below, and send to P.O. Box 31729, San Francisco 94131. You'll be helping to support the Bi Center as well as women's businesses. You'll also be getting for yourself or a friend (this is a great gift) a whole variety of discounts for businesses and services owned by women.

WOMEN'S CONNECTION ORDER BLANK-BI CENTER

Please send me _____(no.) discount books

Enclosed is $_____($8.80 each which includes postage)

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Address _____

_____ Zip _____

Mail to: Women's Connection, P.O. Box 31729, San Francisco, California 94131

SEXUALITY:CHANGING CONCEPTS

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life, hopefully alleviating some of the loneliness of this period, particularly for women. Singles experiencing sexual associations, and potentially parenthood, are being increasingly accepted. Articles have appeared speculating on the significance and worth of sexual relations with persons who exceed the customary age-difference span. All people can enjoy their body and experience intimacy from body closeness, so the retarded, the handicapped, the aged, the imprisoned are now recognized as sexual beings. A few parents have sanctioned intercourse for their unmarried children. Racial restrictions are being dropped. Incest while still heavily tabooed is being regarded more and more as a treatable situation, rather than as a criminal offense. Bisexuality, along with other aspects of sexual behavior, is being increasingly accepted. And so it goes !

I close with two caveats. The decline of taboos does not mean the relaxation of all controls. It does mean that controls should be more objectively arrived at, and take into account the wide diversity of human needs. Second, the freedom and relaxation of these restrictions is not likely to be achieved in a world at war. When living becomes a mere exercise in survival many of the freedoms we have struggled to attain will, I fear, simply disappear.

Readings

The October 1978 issue of Ms. has a good article on bisexuality. It is unfortunately written by a pseudononymous author, "Orlando," a woman, but it is still very worthwhile reading. In it she mentions that bisexuals have no community. I have sent a letter to Ms., in response, telling their readers of the Bi-Center and our own embryonic, but very real, community.

-- Lee Olivier

At press time, the Bridge, a growth center on the Stanford University campus located at 640 Campus Drive, may continue to sponsor a drop-in sexual awareness support group for bi,gay, and straight people (open to everyone, whether Stanford-related or not) on Wednesday evenings from 7:30 to 10:00 pm. Please call 497-3392 for confirmation.

Groups and Workshops

Our Tuesday night drop-in discussion group's emphasis is on getting to know one another in a casual rap rather than getting into "heavies" which can only be dealt with in on-going groups. If you are interested in knowing more about the Bi-Center and meeting other people, drop in on a Tuesday night at 7:30 pm.

The Pacific Center, a gay community center in Berkeley located at 2329 San Pablo Avenue, holds a married bi/gay men's drop-in group (for those in heterosexual marriages) every Wednesday at 7:30 pm and a bi women's drop-in group every Thursday at 7:30 pm. Please call 841-6224 (or toll-free from some parts of S.F. 444-5555) for further details.

FREE TO BE -- YOU AND ME

A day to explore same- and other-sex friendships, and same- and other-sex sexual relationships.

We'll look at our history: what our friendships with men and women have been, and what they are becoming. We'll also explore the emergence of our bisexuality, myths and attitudes we have confronted in others and in ourselves, and ways we can affirm the variety and complexity of the bisexual experience.

Led by Marilyn King and Barry Cohen.

Marilyn has a PhD in Social Psychology and has had extensive experience leading groups in sexuality, assertiveness, conflict management, power, communication, life planning, and other related topics.

Barry has a PhD in Clinical Psychology and has led workshops in sexuality and interpersonal communication over the last several years.

Barry and Marilyn have presented the FREE TO BE workshops at several national conferences.

COST: $12.00 for members of the Bi Center.
$15.00 for non-members.
TIME: Saturday, February 17, 1979, from 9:30 AM to 4:30 PM.
PLACE: The Bi Center, 1757 Hayes, S.F.
PREREGISTRATION IS ESSENTIAL! To preregister, send a check for $5.00 to: Marilyn King, 625 Ashbury #12, S.F. 94117. Deadline for preregistration is February 10. For more information, call Marilyn at 431-5513.

SEXUAL ASSERTIVENESS FOR WOMEN

Do you tell your partner what you want, sexually? Do you ask for a change when something is happening that you don't like? Do you feel comfortable saying "No," when you don't want to be sexual? Comfortable when you initiate sex, when you are in the mood?

We will examine feelings and behavior in the area of sexual and social relationships, and discuss some new skills to implement in order to improve communication and assertiveness in the area of sexuality and to increase satisfaction with sexual and/or social relationships.

Led by Marilyn King (see below).

COST: $17.00 for members of the Bi Center.
$20.00 for non-members.
TIME: Friday night, January 26, 1979, from 7:30 PM to 10:00 PM, and Saturday, January 27, from 9:30 AM to 5:00 PM.
PLACE: The Bi Center, 1757 Hayes, S.F.
PREREGISTRATION IS ESSENTIAL! To preregister, send a check for $5.00 to: Marilyn King, 625 Ashbury #12, S.F. 94117. Deadline for preregistration is January 20.

See the FREE TO BE — YOU AND ME workshop listing, below, for further information.

MEN AND INTIMACY WORKSHOP

This is a one-day workshop designed to help men increase their intimacy potential. through the use of media, psychodramatic techniques, guided fantasies, relaxation skills, one-to-one sharing and small group discussions, we will explore ways of being nurturing and supportive, giving up the need to always be in control, getting in touch with our own intuitiveness, learning to recognize non-verbal communication and trusting other men with our vulnerability, anger, strength, and joy.

COST: $17.00 for Bi Center members,
$20.00 for non-members.
TIME: Saturday, February 24, 1979, from 10:00 AM to 6:00 PM.
PLACE: The Bi Center, 1757 Hayes, S.F.
PREREGISTRATION IS ESSENTIAL! To preregister, send a check for $5.00 to David Lourea at the Bi Center, by February 10.

Facilitator: David Lourea has a Doctorate of Arts in Human Sexuality and was trained as a psychodramatist by Jacob and Zerka Moreno. He has been working with the men's movement since 1970. He is on the Board of Directors of San Francisco Sex Information and the Bisexual Center.

Community Bulletin Board

OFFICE HOURS

The office hours at the Bisexual Center are 4 to 7 pm on Tuesdays and Thursdays. Drop by 1757 Hayes St. (near Masonic) in San Francisco or call 922-2300.

JOIN THE BOARD OF DIRECTORS!

We still need help in each of the areas of responsibility listed in the article "The Bi Center Reorganizes," in this issue. We especially need help in preparing the newsletter. Also, we urgently need someone to take charge of the Social Committee. If you're willing to fill this position, please send us a "letter of intent," expressing your willingness to take this job, and we will contact you right away.

BOARD OF DIRECTORS MEETINGS

There is a board of directors meeting on the third Thursday of each month, open to any member of the Bi-Center. The next ones will be on January 18 and February 15 at 7:30 pm at the Bi-Center, 1757 Hayes St. (near Masonic) in San Francisco.

WOMEN'S PARTIES

There will be two women's parties at the Bi Center: one on Friday, January 19, and the other on Saturday, February 10, both from 9:00 to 12:00 PM. Please bring "munchies" and liquids to share. A donation of $1.50 for members and $2.50 for non-members will be requested.

MEN'S PARTIES

There will be two men's parties at the Bi Center: one on Saturday, January 27, and the other on Friday, February 23, both from 9:00 to 12:00 PM. Please bring snacks and liquids to share. A donation of $1.50 for members and $2.50 for non-members will be requested.

SECOND ANNUAL
APRIL ARTS FESTIVAL

If you are interested in contributing your talents to this year's April Arts Festival, please write or call the Bi Center and leave your name and phone number for Ed Sakir. He will contact you and work out the specifics.

Newsletter Meetings

Our newsletter is a bulletin board, a forum for ideas and opinions as well as a journal of information on sexuality and related topics. Working on the newsletter committee is one good way to make new friends and to find out how the Bi-Center works. We need your help to keep our newsletter at its present high level of quality. Drop in and lend a hand ! All meetings are at the Bi-Center, 1757 Hayes St. (near Masonic) in San Francisco.

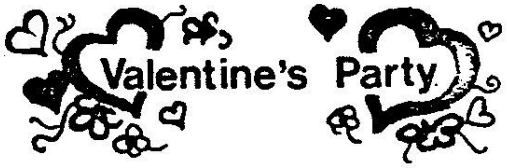
Planning-Wednesday, January 31 at 7:30 pm
Layout - Sunday, February 11, 11am-4pm
Paste-up-Sunday, February 18, 11am-4pm
Mailing -Thursday, February 22, 4-7 pm

FREE LECTURE

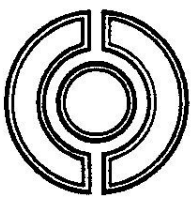
Robbie Lawrence will talk on "The Spirit of the Flesh: Sex as a Way of Liberation," on Tuesday, January 9 at 8 PM in the basement of the First Congregational Church at Post and Taylor in San Francisco. Robbie is a mental health counselor with the Monastery of ONE, and can be reached at 621-9519 for further details.

POTLUCKS

There will be a potluck dinner at the Bi Center on Saturday, January 20, and on Saturday, February 24, from 7 to 11 PM. Please bring food and drink to share. A donation of $1.50 for members and $2.50 for non-members will be requested.



We will be having a party and dance to celebrate Valentine's Day on Saturday, February 17, 1979, from 9:00 to 12:00 PM, at the Bi Center. B.Y.O.--and we will supply some refreshments also. We are asking for a donation to the Center of $3.00 for members, and $4.00 for non-members. Boogie on down and have a ball!



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BI-MONTHLY CALENDAR 1979

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